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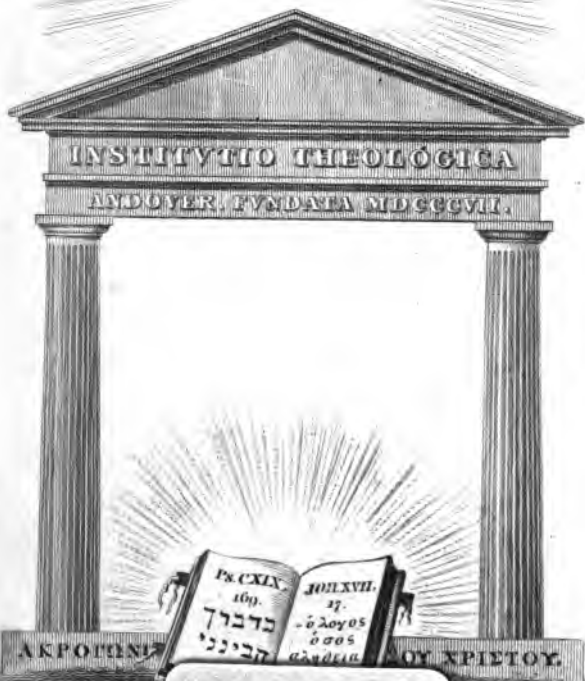
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PORTRAITURE
OF
LUTHERANISM :

A DISCOURSE,

**Delivered by request, at the consecration of the First English
Lutheran Church, Pittsburg, Oct. 4th, 1840, during the
session of the Synod of West Pennsylvania,**

BY S. S. SCHMUCKER, D. D.,

**Professor of Christian Theology in the Theol. Seminary at
Gettysburg.**

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DISCOURSE

ON THE

LUTHERAN CHURCH.

Rev. xviii. 1—4. “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, (*δαιμόνων*, deities, saints and idols,) and the hold of every foul spirit, and a cage of every unclean and hateful bird. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues.

1 John i. 3. “That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son, Jesus Christ.

2 John v. 10. “If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed.”

THE visible church of Christ is that external kingdom, which the Son of God established upon earth. It embraces those who make a credible profession of his religion, and is designed as a nursery to train souls for that kingdom in heaven, into which no unholy thing can enter. Though at present unhappily divided,

it is substantially one universal body. It embraces not the members of any one denomination alone, but all of every land, of every name, and of every complexion, who love the Lord Jesus Christ. The members of this body of Christ sustain certain mutual relations of fraternity; and however in the providence of God, they have been permitted to adopt some diversities of external form, and to entertain, as did the primitive disciples themselves, some minor differences of opinion, "they are bound to exercise holy fellowship and communion," not only towards those of their own house and denomination, but "as God offereth opportunity, unto all those in every place, who call upon the name of the Lord Jesus,"¹ and hold the cardinal doctrines of our common Christianity. At the same time, if any come, preaching another gospel; we are prohibited from "receiving them into our house, or bidding them God speed." Hence, wherever a church is established in a place where her doctrines are imperfectly known, it is due to surrounding Christians whose fellowship is invited, and to whom the hand of Christian fra

¹Westminster Confession, Art. xxvi. 2. See also Augsburg Confession, Art. vii. xlii.

ternity is tendered, that such exposition be made of her views and peculiarities, as will enable others justly to appreciate her claims to recognition and regard.

In this flourishing city a large proportion of the inhabitants have, from the beginning, either immediately or by descent, belonged to the great German family, and very many of them to its Lutheran branch. The larger part of these having by the current of business, of social relations and political institutions, been led into greater familiarity with the adopted language of our land, have, in the last thirty years united with the several English churches; in which, we trust, they are doing and receiving good. Others, if we are rightly informed, who preferred to worship in the German language, erected a church about the year 1800, in union with our German Reformed brethren, and made it a united German church for both denominations, which is still flourishing at this time. Within the last few years, two other churches entirely Lutheran, have been built by the labors of the Rev. Mr. Heyer, the zealous missionary of our domestic missionary society, in conjunction with a little band of enterprising Lutheran laymen, one located in the city pro-

per, and the other in Alleghanytown. To-day we are assembled within the sacred walls of a third, an English Lutheran church, erected by a portion of the same enterprizing and zealous band, in conjunction with their beloved pastor, the Rev. Mr. McCron. There having heretofore been no edifice in this city, devoted to the worship of God by Lutherans in the English language, the English community has remained comparatively unacquainted with the precise doctrines and forms of worship of this eldest member of the Protestant family, of that church which, under God, was the first to obey the voice from heaven, and "come out from the Romish Babylon," and which, by the divine blessing, has been extended over a wider field and larger population than any other in the entire Protestant world. In our own commonwealth also, this church is decidedly the largest, though not in ministers, yet in the number of her churches and members.¹ Under these circumstances it is deemed alike appro-

¹The number of Lutheran churches in Pennsylvania is 328; the number of communicants reported, 36,516; the number of ministers, 111, of whom 64 belong to the synod of East Pennsylvania, 40 the synod of West Pennsylvania, and 7 bordering on the state of Ohio, are connected with the synod of that state.

priate to the occasion and respectful to this promiscuous assembly, to step aside from the ordinary topics of pulpit discussion, and spend the hour in attempting to present

A PORTRAITURE OF THE LUTHERAN CHURCH.

We invite your attention

I. To HER ORIGIN;

II. HER PRIMITIVE FEATURES;

III. HER EXTENSION; and

IV. HER PROGRESSIVE DEVELOPMENT OF IMPROVEMENT.

The Lutheran church is indebted for her name, as is the Protestant ministry for the name preacher,¹ to the derision of the Catholics. The distinguished papal theologian, Dr. Eckius, the opponent of Luther and Carlstadt, in the celebrated disputation at Leipsic, in the year 1819, wishing to show his contempt for Luther and his cause, and not dreaming whereunto this

¹As preaching had been almost entirely neglected by the Romish priesthood, and their worship had degenerated into little else than a mere routine of ceremonies, the fact that Lutheran ministers made the preaching of God's word a prominent part of their public services naturally arrested attention, and the Romanists stigmatized them as mere proclaimers "prædicantes" or "prediger" (Dutch preeken, French precher, English "preach") "*preachers*," a term of far less dignity and significance in their eyes than that of *priest*.

matter of the reformation would grow, first stigmatized¹ the friends of the reformer as *Lutherans*, with the same feelings with which we speak of the Owenites and Fanny Wright men of our day. The term being regarded as a happy conceit, was soon spread among the enemies of the cause; and its friends, though opposed to it in principle, responded to the name, because they were not ashamed of their leader. But the name officially adopted by the Lutheran reformers was that of the evangelical church, that is, the gospel church, in antithesis to the legal ritual of the Old Testament, the very name recently adopted by the united Lutheran and Reformed church in Prussia. Luther himself, like the great apostle of the gentiles, protested most decidedly against the use of his name as the Shibboleth of a sect, and

¹Koecher's *Vertheidigung*, &c. p. 66, 68. Thus George, the Margrave of Brandenburg, when reproached for being a Lutheran, indignantly and nobly replied: "I was not baptized in the name of Luther, he is not my God and Saviour, I do not believe in him, and am not saved by him; and therefore, in this sense I am no Lutheran. But if I be asked, whether with my heart and lips I profess the doctrines which God restored to light through the instrumentality of his blessed servant, Dr. Luther, I neither hesitate nor am ashamed to call myself a Lutheran. In this sense I am, and as long as I live, will remain a Lutheran."

it is to be regretted that his advice was disregarded.

The Lutheran church in this country has, in common with that of our German Reformed brethren, also been distinctively termed the *German* church. This designation must not be understood as implying the limitation of the worship of either of these churches to the German language. It is known to the intelligent hearer, that in different countries, the services of the Lutheran church are conducted in the Swedish, the Norwegian, the Danish, the Icelandic, the Russian and the French, as well as in the English and German languages. Yet it is true, that as Germany was the cradle of the reformation, she was also the primitive seat of that church, which grew out of the reformation in the land of Luther. Germany is still the most extensive seat of Lutheranism, as she also is the land of our fathers. No other foreign country is therefore fraught with such interesting and hallowed associations to the great mass of American Lutherans as Germany, the mother of the reformation, the cradle of Lutheranism, the land where our fathers proclaimed the gospel of salvation, where Spener sowed the seed of truth, where Arndt preached

and wrote and lived his "True Christianity," where Franke wrought his works of love, and where believing Luther poured his prayer of faith into the lap of God! But it is not only to Lutheran minds that Germany is encircled with interesting associations. Although the populace are too little acquainted with the fact, yet what intelligent scholar does not know that the Germans constitute one of the most distinguished branches of the human family, and that at different periods throughout the two thousand years of their national history, they have excelled in all that is truly noble and praiseworthy in heathen virtue, or interesting in the fruits of an enlightened and active Christian piety? Germany was originally inhabited by a heroic and martial people, whose origin is enveloped in some obscurity. Their language and religion point us to Asia. They certainly proceeded from the north of the Euxine sea, and known by the names of Scythians, Teutones, Franks, &c. overspread all Western Europe. The English are both as to language and population, in part descended from one of these German tribes, the Saxons, who at an early day conquered Britain and formed the Anglo-Saxon race, whose lineage is often boast-

ed of by a portion of our citizens. When first visited by the Romans about the time of our Saviour, the Germans had already for ages inhabited the country, and had lost all traces of their earliest history. Divided into many independent tribes, and often engaged in intestine wars, each tribe acknowledged no laws but those enacted by the majority at a general council. Far removed from the refinement and literary character of the Romans, they were alike free from their licentiousness and effeminacy. Hospitality and conjugal fidelity were prominent characteristics of the Germans; and a promise given to friend or foe, they held inviolable even at the risk of life. They cherished a firm belief of the immortality of the soul, and of future retributions. They were indeed polytheists, but their religion was of the sublimer cast. They neither bowed down to idols, nor worshipped in temples made with hands, but offered their devotions in open groves, under the broad canopy of heaven; for, says the Roman historian, they regarded their gods as too sacred and great to be confined in temples, or represented by idols of wood or stone.¹

¹See Schroeck's *Allgemeine Weltgeschichte*, vol. iii. p. 68.

Of the different tribes of this numerous family which overspread all western Europe; those only retain the name of Germans, in modern history, who reside in the territory denominated Germany. Their martial spirit rendered difficult the introduction of Christianity among them, which was however effected at least in name successively among the different tribes, from the third to the eighth century. The forgiving spirit of the gospel gained a tardy victory over their warlike minds; as was strikingly illustrated in the instance of Clovis,¹ king of the Franks, a tribe that settled in Gaul. On one occasion, whilst Remigius was preaching to them and depicting in glowing colors the sufferings of the Saviour when suspended on the cross, the king, no longer able to restrain his spirit, cried out in the midst of the congregation: "Ah, if I had been there with my Franks, the Jews should not have crucified the Lord!" Unhappily the Christianity first introduced among them was strongly tinged with the corruptions of Rome, and in the progress of ages, the Germans participated extensively in the increasing superstitions and degeneracy which reigned at the fountain head. But in

¹Clovis belonged to the German, Salian tribe, Henke, vol. i. p. 387.

the providence of God it was reserved for this heroic and undaunted people, to take the lead in breaking the bonds by which Europe had for ages been held in subjection. "Whilst," says the distinguished Lutheran historian, Dr. Mosheim, "the Roman pontiff slumbered in security at the head of the church, and saw nothing throughout the vast extent of his dominion but tranquility and submission, and while the worthy and pious professors of genuine christianity almost despaired of seeing that reformation, on which their ardent desires and expectations were bent; an obscure and inconsiderable person arose, on a sudden in the year 1517, and laid the foundation of this long-expected change, by opposing with undaunted resolution his single force to the torrent of papal ambition and despotism. This remarkable man was *Martin Luther*, of Eisleben, in Saxony,¹ an Augustinian monk, and professor of theology in the university which had been erected at Wittenberg a few years before." It was this interesting people, after they had thrown off the yoke of Rome, and through the instrumentality of their countryman, Luther and others, received the pure and unadulterated word of

¹Mosheim, vol. iv. p. 25.

God, that constituted themselves a reformed, an evangelical church, which has been denominated Lutheran. And it is from this interesting nation and this church, that the German portion of the Lutherans in this country are descended.

The incidents of this interesting revolution, which affected both church and state throughout Europe, we cannot stop even to glance at. It was a revolution not merely of outward forms, but of the elementary principles, which had for ages been the basis of all institutions both civil and ecclesiastical. Suffice it to say, that by his ninety-five theses, by his various disputations, by his noble translation of the bible into German, (a work to which even Schiller, confessedly one of the greatest masters of the German language, has professed himself much indebted,) by his laborious preaching and teaching, and by his very numerous publications, which Seckendorf enumerates at several hundreds, Luther and his Spartan band of co-workers, Melancthon, Zwingle, Calvin and others, accomplished the greatest and most salutary revolution which Europe has witnessed since the commencement of the Christian era; a revolution also to which, in the providence

of God, these United States may clearly trace their liberties.

Without originally designing a separation from Rome, the increasing light which burst in upon his mind, as well as the inflexible opposition of the papal court to all reform, taught him the necessity of entire separation from that degenerate hierarchy which had corrupted the waters of life, and refused to have them purified by the salt of the gospel.

The question here arises, was the Romish establishment still a Christian church, or was she antichrist? And was the ordination valid which Luther obtained in her? Though lamentably corrupt, we must still regard her as at that time a part of the true church of Christ, because some of the grossest corruptions which prevailed in a part of the Romish church were not general, and having not yet been received into the official standards of papacy, could not be charged on her as a whole, and did not form a necessary part of her system. Such corruptions are transubstantiation, and the denial of the cup to the laity. But when the council of Trent, about twelve years after the publication of the Augsburg Confession, (1542,) enacted these abuses into integral and essential

parts of Romish faith, and required them of all who desired to be members of the Romish church, the marks of antichrist were indelibly impressed upon her, and she lost her claim as a church to Christian recognition. Her ordination of Luther therefore, in 1507¹ was valid, and as he renounced her jurisdiction on Dec. 10, 1520, by committing the papal bull to the flames, her excommunication did not reach him, and he stands as a seceder from her communion. Or, if we date the origin of the Lutheran church from 1530, and suppose Luther to have remained under Romish jurisdiction till then, when the Augsburg Confession was published, the ordination of Luther and his associates still remains untouched; for the papal bull of excommunication in 1520, being wholly unrighteous and contrary to the word of God, could no more deprive them of their ministerial character than the decision of the Jewish Sanhedrim against the apostles, commanding them to speak no more in the name of the Lord Jesus; or the excommunication of the orthodox ministry by the Arians, when they gained a temporary ascendancy in the fourth century, could divest them of their clerical character. The

¹Luther was ordained on the fourth Sunday after Easter, called, in the old calendars, Sunday Cantate.

Lutheran and the protestant ministry generally, is therefore as valid as was that of Rome at the time of the reformation, even if we admitted the necessity of a lineal personal succession from the apostles.

As to the doctrine of *papal* apostolic succession it is a mere figment, and can never be proved by the papists themselves. To say nothing of their doctrine of intention, which cardinal Bellarmine himself asserts,¹ renders doubtful the validity of every Romish sacrament; where was their papal succession when Liberius, the occupant of the holy see, professed Arianism, A. D. 357? Where was it in the fourteenth century, during the so-called great western schism, from A. D. 1378 to 1414, when two different lines of contending pontiffs reigned simultaneously, each having a portion of the church adhering to him, each excommunicating the other, and finally both deposed as heretical and perjured by the council of Pisa in 1409?²

¹Bellarmino. Lib. Just. cap. 8. Sacramentum non conficiatur sine intentione ministri, et intentionem alterius nemo videre possit. See Waddell's *Letters* to editor of *Catholic Miscellany*, p. 13; New York, 1830.

²See Appendix, note A.

We admit, indeed, that the existing ministry of the church are ordinarily the proper agents to induct others into the sacred office, and thus the propriety of regular *ministerial* succession arises. But it is conceded by all, that such succession is found in all the Protestant churches, and therefore their ministry is valid. But the necessity of even this succession or appointment, in some extraordinary cases, it would be difficult to establish. As we learn from our text, the scripture commands us to test those who come unto us by their doctrines, before we "bid them God speed," but does it say any thing about their apostolic succession? Accordingly, Luther and many distinguished Lutheran divines maintain, in accordance with our brethren of the Congregational church, that whenever necessity requires it, the congregation of believers have the power to elect and constitute one of their number as pastor.¹

Having thus glanced at the origin of the Lutheran church, we proceed to inquire

I. WHAT WERE HER PRIMITIVE FEATURES?

The *first feature* embraces the fundamental principle adopted by the church.

¹See Appendix, note G.

“The great and leading principle of the Lutheran church,” says Dr. Mosheim,¹ “is that the holy scriptures are the only source, whence we are to draw our religious sentiments, whether they relate to faith or practice; and that these inspired writings are, in all matters that are essential to salvation so plain, and so easy to be thoroughly understood, that their signification may be learned, without the aid of an expositor, by every person of common sense, who has a competent knowledge of the language in which they are composed. There are indeed certain formularies adopted by this church, which contain the principal points of its doctrine, ranged for the sake of method and perspicuity, in their natural order. But these books have no authority but what they derive from the scriptures of truth, whose sense and meaning they are designed to convey.” This was the noble principle adopted by the Lutheran church, a principle which has the cordial assent of every Lutheran in the present day, and in regard to which our only regret is, that though it was adopted in theory by all the Protestant churches, not one of them had yet

¹Vol. iii. p. 206 of his *Eccles. Hist.*

light and grace and charity enough consistently to practice it.

The principal books here referred to as subsidiary to the bible, were of two classes, first the confessions of the primitive centuries, the so-called Apostles' Creed, the Nicene Creed, and the Athanasian Confession, by which the Lutheran church established her identity with the church of the apostolic and succeeding ages: and secondly, the Augsburg Confession, composed by Melancthon, and presented before the Emperor Charles V., at the diet in 1530; the Apology or Defense of this Confession by the same hand; the Smalcald Articles by Luther and also his Catechisms.

The prominent doctrines taught in these books, may be regarded as the **SECOND FEATURE**. They are none other than those commonly termed *the doctrines of the Reformation*, the doctrines which, with few variations, are held in common by all the so-called orthodox churches. They are among others the following:

First, The doctrine of the *trinity* of persons in one Godhead; or to use the language of the Augsburg Confession, "That there is one divine essence which is called and is God, eter-

nal, incorporeal, indivisible, infinite in power wisdom and goodness—and yet that there are three persons, who are of the same essence and power and are co-eternal, the Father, the Son, and the Holy Spirit.”¹

Secondly, These books also teach the *proper and eternal divinity of the Lord Jesus Christ* in all its amplitude. Their language is: That the Word, that is, the Son of God, assumed human nature, in the womb of the blessed virgin Mary, so that the two natures, human and divine, inseparably united into one person constitute one Christ, who is true God and man.”²

Thirdly, The *universal depravity of our race*. Their language is: “Since the fall of Adam, all men who are naturally engendered, are born with a depraved nature, that is, without the fear of God, or confidence towards him, but with sinful propensities.”³

Fourthly, On the *Atonement* they teach its vicarious nature and unlimited extent. Says the Augsburg Confession: “The Son of God, truly suffered, was crucified, died, and was buried, that he might reconcile the Father to

¹Art. i. p. 44 of *Popular Theology*.

²Art. iii. p. 130.

³Art. ii. p. 123.

us, and be a *sacrifice* not only for original sin, but also for all the actual sins of men." He also sanctifies "those who believe in him, by sending into their hearts the Holy Spirit, who governs, consoles, quickens and defends them against the devil and the power of sin."¹

Fifthly, On *Justification* they teach, "That men cannot be justified before God by their own strength, merits or works; but that they are justified gratuitously, for Christ's sake, through faith."²

Sixthly, Concerning a *Holy Life*, or *Good Works*, they teach, "That this faith must bring forth good fruits; and that it is our duty to perform those good works which God has commanded, because he has enjoined them, and not in the expectation of thereby meriting justification before him."³

Seventhly, Concerning *The Ministerial Office* and *the Means of Grace*, the Augsburg Confession declares: "In order that we may obtain this faith, the ministerial office has been instituted, whose members are to preach the gospel and administer the sacraments" (namely,

¹Aug. Confession, Art. iii. p. 131.

²Art. iv. p. 131.

³Aug. Confession, Art. vi. p. 165.

baptism and the Lord's supper.) "For through the instrumentality of the word and sacraments, as means of grace, the Holy Spirit is given, who in his own time and place, produces faith in those who hear the gospel message, namely that God, for Christ's sake, and not on account of any merit in us, justifies those who believe in Christ."¹

And *finally*, of the *Future Judgment*, and *world of retribution*, the same Confession teaches,² that at the end of the world, Christ will appear for judgment; that he will raise all the dead; that he will give to the pious and elect eternal life and endless joys; but will condemn wicked men and devils to be punished without end." Such are the prominent doctrines avowed by the Lutheran church in the beginning, all of which are at this day received by the entire Lutheran church in this country.

The **THIRD FEATURE** is her government. "The Government of the Lutheran church" (in Europe) says Dr. Mosheim;³ seems equally removed from episcopacy on the one hand and from presbyterianism on the other, if we ex-

¹Art. v. p. 148.

²Aug. Confession, Art. xvii. p. 288.

³Eccl. History, vol. iii. p. 211, 212.

cept the kingdoms of Sweden and Denmark, which retain the form of ecclesiastical government that preceded the Reformation, purged indeed from the superstitions and abuses that rendered it so odious.¹ The Lutherans are persuaded that there is no law of divine authority which points out a distinction between the ministers of the gospel with respect to rank, dignity or prerogatives: and therefore they recede from episcopacy."² On the other hand, the early reformers, having been trained under the aristocratic governments of Europe, and accustomed to the imparity of Romanism, regarded some diversity in the authority, rank and duties of ministers as conducive to order and harmony. Hence, with the universal acknowledgment of the parity of ministers by *divine right*, they introduced some subordina-

¹On this subject, Dr. Maclaine, the distinguished translator of Mosheim's History, uses this language: "The archbishop of Upsal is primate of Sweden and the only archbishop among the Lutherans. The luxury and licentiousness that too commonly flow from the opulence of the Roman Catholic clergy, are unknown in these two northern states; since the revenues of the prelate now mentioned, do not amount to more than four hundred pounds yearly, while those of the bishops are proportionably small." Vol. iii. p. 211.

²Mosheim's Eccl. History, vol. iii. p. 212.

tion on the ground of human expediency, and designated those to whom the supervision of certain districts was confided, superintendents, consistorial counsellors, inspectors &c. In the United states entire parity is maintained and even the nominal office of Senior Ministerii, is retained by only one out of all our synods. And as Dr. Henke very justly remarks, the assertion, that Sweden and Denmark retained the office of bishop, can be made only by special latitude of speech, by using the term bishop for an office divested of the mystic idea of higher or holier dignity, sometimes attached to the name.¹ Even in what was then the dutchy of Prussia, two of these officers were still termed bishops, fifty years after the Reformation, namely the Pomesanisch and the Samloen-disch bishops.² And Frederick William, the late king of Prussia, amid other arbitrary acts of interference with ecclesiastical matters, again conferred the title of diocesan bishop on several favorites, much to the displeasure of the great mass of German divines. In this country, although our ministers are strenuous advocates of parity, they pretty extensively

¹Henke's Kirchengeschichte, B. iii. s. 363.

²Henke, iii. p. 364.

favour the idea of returning to the use of the word bishop in its scriptural sense, in which, according to the concession of many of the most distinguished advocates of imparity, it was synonymous with elder, or preacher, and is applicable to every minister of the gospel; the sense in which as Luke informs us, instead of one bishop having oversight over a large district of country or diocese, there were several bishops in the one city Ephesus.”¹

In Europe where the unhappy union between church and state, established by the emperor Constantine in the fourth century, still continues, the civil rulers exercise more or less influence in all the churches. But in this country, the Lutheran church in common with her Protestant sister churches, deprecate as unwarranted and dangerous all interference of civil government in religious affairs; excepting the mere protection of all denominations and all individuals in the unrestricted right to worship in any and every way they think proper. The **FOURTH FEATURE** of Lutheranism, is found in her *Liturgies* and *festivals*. In all the

¹Acts, xx. 28. To the elders i. e. ministers, of Ephesus Paul says: “Take heed of the flock, over which the Holy Ghost hath made you overseers, or as the Greek is, *bishops*.”

different countries of Europe and in America, our churches have liturgies, differing in minor points, but agreeing in essentials. These are used more or less in public worship, and serve as a directory in the performance of the different ministerial functions. These liturgies are about one-third as long as those of the Protestant Episcopal church; and, as to character and contents, very similar to them. In the United States, we have adopted a short liturgy, which it is left optional with each minister to use as often or as seldom as he may judge most conducive to edification. In regard to such forms our own impression is, that when properly constructed, they tend to give fixedness, tangibility and definiteness to christian worship in the popular mind; but they should be short lest when frequently repeated, they tire; nor should they be exclusively used, lest they degenerate into mere instruments of formality.

As to *ecclesiastical festivals*, of human appointment, those only are observed which were instituted to commemorate the fundamental facts of the christian religion, such as the nativity, death, resurrection and ascension of the Son of God, and the outpouring of the Holy Spirit on the day of Pentecost. As christianity is a re-

ligion based upon these facts; it is important that the recollection of them, in their literal, historical import, be cherished by her professors. And as ministers rarely preach once a year on each of these topics, unless called on by some such custom; we regard the influence of these festivals as salutary in their appropriate design; and the abuses which are practiced on them in some places by the irreligious, are not necessary consequences of them, and should be obviated.

But this portraiture of Lutheranism would be utterly incomplete, were we to omit the **FIFTH FEATURE**, her particular *attention* to the *religious instruction of the children of the church*, and habit of calling on them, when they attain years of discretion, personally to *confirm* and assume the vows made for them at their baptism. The Lutheran church, believing that God has not revoked in the New Testament, the institution of infant membership in his church, which he established in the Old, receives into her bosom both the actual and adopted children of professed believers, by the initiatory rite of baptism, according to the Saviour's command. Having thus received them, she treats them accordingly. From the days

of the Reformation the Lutheran church inculcated it as a principal duty of her ministers and members to provide for the adequate instruction of the children of the church in the doctrines of our holy religion. In this country, where in most cases, each minister has charge of three or four churches, his personal instructions cannot well reach all the children with sufficient frequency; yet it is regarded as the duty of every minister, occasionally to convene the children of each congregation for instruction in the catechism; and that minister will prove most successful, and best deserve the confidence of his charge, who, by the establishment of a Sabbath school in every congregation, and the employment of the pious members of his charge, brings the lambs of his flock, and all others who are without a shepherd and are appropriately within the sphere of his labors, under full and stated influence of the doctrines and precepts of the gospel. Annually also, and if necessary oftener, the minister holds a series of meetings with those who are applicants for admission to *sacramental communion*, or as, in reference to the infant baptism of the applicant, it is called, *confirmation*. To these meetings are invited all who

feel a concern for their salvation, and especially all those subjects of infant baptism, who have attained years of discretion. "Every meeting is opened by singing and prayer, and closed by an address to the throne of grace. The time of the first meeting, is chiefly occupied by the pastor in explaining the object of the contemplated course of instruction in as solemn and impressive a manner as possible. This object he states to be, not merely the acquisition of doctrinal knowledge—nor merely the admission to the Lord's table; for Paul tells us, that many eat and drink judgment to themselves. But says the zealous pastor, who feels the eternal importance of this solemn occasion, The object is to show you in so plain and simple a manner, that you cannot fail to understand it, the natural depravity of your hearts, your habitual and base rebellion against your best benefactor, your father and your God, and your danger of being shut out forever from his blissful presence: to show you, that you must be born again, or be eternally excluded from the kingdom of heaven, and to give you such instructions and directions from day to day, as will, if faithfully pursued, sooner or later, cer-

tainly eventuate in your conversion to God.¹ Every succeeding meeting is occupied in conversational lectures on experimental religion, and in examination of the catechumen on the fundamental doctrines and duties of religion as contained in the bible and Luther's Catechism. These meetings afford to the faithful pastor better opportunities of access to the hearts of the rising generation in his church, than are enjoyed by any denomination who neglect this practice. At the close of these meetings, which are continued through from six to twelve weeks once or twice each week, and in the last if convenient daily, the church council are convened to examine the catechumens on their qualifications for sacramental communion. It is here that our practice is sometimes less rigid than it ought to be. The council should faithfully examine every applicant, and admit none but such as give evidence of living faith in that Redeemer, whose dying love they wish to commemorate. Although in the hands of an unconverted minister this duty, like all others will be mere formality, and attended with little profit; yet we have never met, nor do we expect to meet a pious minister, who faithfully

¹Popular Theology, p. 230, 231 ed. 2.

practised this system, and did not regard it as a most blessed and successful method of bringing souls to Christ. After an experience and observation of twenty years in the ministry, we cannot but regard this practice faithfully pursued, as one of the glories of the Lutheran church.

Having occupied much time in delineating the primitive features of the Lutheran church, a few words must suffice on the subject of

III. HER EXTENSION.

After her establishment in Germany by the labors of Luther, Melancthon and others, about 1525, when the Elector John, of Saxony, first publicly adopted the amended system, the Lutheran doctrines were introduced into *Sweden*, by the instrumentality of Olaus Petri in 1527, under the sanction of king Gustavus Vasa Ericson.¹ Into *Denmark* the Lutheran doctrines were fully introduced in 1527, in the reign of Frederick, after some preparatory steps by Christiern II. The Lutheran church is also established in Norway, in Lapland, Finland, and Iceland; and has some congregations in Hungary, France and Asia.

¹See Appendix, note B.

In Russia the Lutheran population amounts to 2,600,000 with 500 ministers.¹ In the United States, the first Lutheran churches were established by the Swedes, who emigrated to this country and settled on the banks of the Delaware during the reign of queen Christina, and under the sanction of her prime minister Oxenstiern, about the year 1636, sixteen or seventeen years after the settlement of New England by the pilgrim fathers, and about thirty years after the establishment of an English colony in Virginia. As these churches were few in number, and received no accessions from the mother country; the Swedish language was soon lost by the rising generation, and preaching in the English tongue was necessary long before any of our German pastors officiated in that language. Under these circumstances recourse was had to our Episcopal brethren for English ministrations, and thus these churches gradually became connected with that denomination; though by their charter they are still styled Swedish *Lutheran* churches.²

¹See Reinwald's Repertorium.

²Annals of the Swedes on the Delaware, by Rev. J. C. Clay, p. 3, 4, 161, &c. Also Schubert's Schwedische Kirchenverfassung, vol. ii. p. 439—442.

The next Lutheran establishment was by Lutherans from Holland, who erected a Lutheran church in the city of New York in 1703, in which worship was conducted, in the Holland, the English and afterwards also in the German tongue.¹

The first *German* Lutheran churches in this country, were regularly organized by Rev. Messrs. *Bolzins* and *Gronau*, in 1733, and in 1742, by *Henry Melchior Muhlenberg*, one of the patriarchs of American Lutheranism. This indefatigable and talented servant of Christ, whilst located in the city of New York, was in the habit of preaching in the German, the Holland and the English languages, every Lord's day. Had his successors followed his noble example, and qualified themselves to preach in the English language wherever it was necessary, the Lutheran church would at this day be twice as numerous in this country as it is.

We have at present about 350 ministers and 1000 churches; and amid the long catalogue of distinguished divines, who have since wielded the interests and advanced the cause of our

¹See "Authentic Account of a Bill in Chancery," New York, p. 4, &c.

Zion, what friend of the church does not delight to name a Kunze, a Schmidt, a Kurtz, another Muhlenberg, a Göring, a Helmuth, a Melsheimer, a Storch, an Endress, a Lochman, a Schaeffer, a Ruthrauff, a Shober, a Geissenhainer?

The entire Lutheran population in the world is estimated by accurate authors at from 25 to 30,000,000.

In literary and theological institutions, in learned *theologians*, and in a rich and learned theological literature,¹ the Lutheran church has confessedly surpassed all others. Gratitude for the numerous and signal advantages, reaped by the cause of reformation from the superior learning of her advocates, and the obvious facilities rendered by the revival of letters previously to the reformation, taught the Protestant princes to regard learning as a special gift of God, to deliver them from the bondage of the dark ages. Numerous literary institutions were therefore founded at an early day, and others enlarged. Among the former are the universities of Jena (1558) and Königsberg; among the latter Wittenberg and Leipsic. At this

¹See Appendix, note C.

day there are in Germany nine universities wholly Lutheran,¹ one² belonging jointly to the Lutherans and Reformed, and four³ to the Lutherans, Reformed and Catholics in conjunction. In Sweden there are two Lutheran universities, and in Norway one. By the attention of the Protestants to learning and learned institutions, enlightened advocates for the truth were provided, and a pious, learned literature was formed at an early day, to spread its purifying and enlightening influence over Europe and the civilized world. Had Luther, Melancthon, Calvin and Zwingli not been men of distinguished learning, they could never have drawn from the stores of sacred and patristic literature, the facts which subverted the corrupt pretensions of the papists, and erected a fabric of truth, which remains to this day the admiration of the world. How incalculably would not the Lutheran church in this country have gained in efficiency, in extension, in respectability, in usefulness, had our fathers a century, or even fifty years ago, laid the foun-

¹Leipsic, Rostock, Greifswalde, Jena, Giessen, Kiel, Halle, Göttingen, and Erlangen universities.

²At Berlin.

³Heidelberg, Tübingen, Breslau and Bonn.

dation of some of the institutions which have since then been established? Now the Lutheran church in this country has four theological seminaries in operation, and at least partially endowed, and one college¹ under its particular patronage. In the seminary at Gettysburg alone upwards of one hundred ministers have been trained in fifteen years, who are now preaching to thousands, the unsearchable riches of Christ, and a large number have proceeded from our other schools of the prophets at Hartwick, at Lexington, and at Columbus. Let these institutions therefore share our warmest prayers, and our most zealous efforts; and let no Lutheran rest satisfied, until they are all adequately endowed.²

We proceed to contemplate

IV. THE PROGRESSIVE DEVELOPMENT OR IMPROVEMENT OF THE LUTHERAN CHURCH.

¹"Pennsylvania College" at Gettysburg. This institution was erected with special reference to the German community, and may be confidently recommended to parents and guardians as one of the most respectable and well-conducted colleges in the middle States. It received a liberal appropriation from the state, and in common with other colleges receives annually \$1000, from the same source. It has five professors; together with two tutors in the preparatory department; and in all 158 students.

²See Appendix, note D.

Luther had wisely regarded the reformation as unfinished, and exhorted his followers to turn away from his works, and study the bible more attentively.¹ Unfortunately for the cause of truth and peace, the admiration of many of his followers, degenerated into excessive veneration; and death, which translated him to the abode of peace in heaven, made his writings the source of rancorous contention on earth, imparted a kind of canonical authority to them. Moreover, as the church, established by his instrumentality was designated by his name, his works gradually were regarded as the standards of orthodoxy, and all attempts to continue the work of reformation so gloriously commenced by him, were denounced as treason to his cause!! "Even, during his lifetime," says the distinguished historian Henke, "there were some who followed him with a slavish servility. A species of canonization of this great man had already taken place; and he was not unfrequently known by the names, megalander, man of God, second Elias, the last

¹"I have not kept a list of my publications, nor have I all the works themselves; for I desire much rather that the bible alone should be studied instead of my works."—*Letter to Ursinus*, 1527; *Thl.* 21, p. 1031.

prophet, &c., and when he died it seemed as if an oracle had been struck dumb."

Had not the church been denominated by the name of this distinguished servant of Christ; had not his works but the bible been regarded as the grand source of religious light, as the grand subject of continued study, and had the Augsburg Confession alone been received as an auxiliary test; the church would have enjoyed much more peace and the whole field of doctrine except the few points determined in that confession, would have been open to free continued study and scrutiny in the light of God's word. But instead finding fault with those theological heroes, who vanquished the hosts of Rome, for not accomplishing every thing; we should be grateful to God that they were enabled to effect so much.

The *first* feature of improvement to which we will advert, is the *entire rejection of the authority of the Fathers in ecclesiastical controversy*. The grand mistake of the earlier reformers was their appeal to this authority. They were indeed enabled with these weapons, to overturn the corruptions introduced into the church after the rise of the papal hierarchy;

but they also compelled themselves to retain such errors as were of earlier date. The writings of the fathers instead of being good authority for scripture doctrine, are a perfect labyrinth of theological errors, from which it is impossible to escape with safety, and in which we look in vain for that unanimous consent which Rome has so loudly boasted. But it is easy to establish by the authority of Antenicene fathers, the several errors retained by the earlier reformers, and since rejected by the mass of Protestants. In short it is a principle which the experience of ages has clearly established, that in all controversies about the proper doctrines, or duties, or forms of christianity, *the bible, the whole bible, and nothing but the bible*, must be the armor of the Protestant. To concede to Romanists or others the necessity of an appeal to patristic authority, is a tacit denial of the word of God, as the sufficient and only rule of faith and practice, the only ground on which Protestantism can be permanently and triumphantly sustained.

Another feature of improvement in the Lutheran church consists in her *no longer requiring assent to the doctrine of the real presence of*

*the Saviour in the eucharist.*¹ On this subject her views have not unfrequently been misapprehended and misstated. It is indeed true, that she did entertain opinions on this topic different from the other churches. This difference was however by no means so great as is at present supposed by the less intelligent part of the community. Calvin and the early English reformers, employed language nearly, and in some cases, quite as strong as that found in the Lutheran symbols. The Augsburg Confession affirms, "that the body and blood of Christ are actually present (*vere adsint*,) and the German copy adds, under the form or

¹From this, and the other items of this part of our discourse, the intelligent reader will perceive, what gross misrepresentations are circulated, ignorantly we trust, by the publishers of Buck's Theological Dictionary, and by such living authors as Mr. Goodrich, (in his Eccles. Hist.) who represent the Lutheran church of the present day, as resembling the Roman Catholics more nearly than does any other protestant church! After the repeated publications, made by the Lutherans in this country, it is unworthy of professed historians to transmit to yet another generation these hereditary statements. As to the private ministers, who occasionally inform their hearers, that their Lutheran neighbors believe in consubstantiation, &c., as we wish not to impute intentional misrepresentation, we must attribute their error to want of information.

emblems of bread and wine and dispensed to the communicants."¹ Calvin employs language about as strong: he says in the *mystery* of the supper, by the emblems of bread and wine, Christ is really exhibited to us, that is *his body and blood, in which he yielded full obedience*, in order to work out a righteousness for us; by which in the first place, we may, as it were coalesce into one body with him, and secondly being made partakers of the *substance* of himself, also be strengthened by the reception of every blessing."² In the Episcopal church, Cranmer, one of her earliest and ablest reformers, in the reign of Henry VIII, published his translation of the catechism of Justus Jonas with amendments, in 1548, to which he professed to adhere till his death,³ and in which he uses this language: "Christ saith of the bread

¹ Augsburg Confession, Art. x.

² Dico igitur in cœnæ *mysterio* per symbola panis et vini Christum vere nobis exhiberi, adeoque corpus et sanguinem ejus, in quibus omnem obedientiam pro comparanda nobis justitia adimplevit: quo scilicet, primum, in unum corpus cum ipso coalescamus; deinde participes substantiæ ejus facti, in bonorum omnium communicatione virtutem quoque sentiamus.—*Institut. Lib. iv. c. xvii. 11.*

³ See his works ii. 440, iii. 13, 279, 344, and Hook's Discourse, p. 96.

‘this is my body;’ and of the cup he saith ‘this is my blood.’ Wherefore we ought to believe that in the sacrament we receive truly the body and blood of Christ. For God is Almighty, he is able, therefore to do all things what he will.”¹ His friend and fellow martyr, Ridley, at his last trial says: “I agree that the sacrament is the very true and natural body and blood of Christ, even that which was born of the virgin Mary, which ascended into heaven, which sitteth on the right hand of God, the Father, which shall come from thence to judge the quick and the dead, only I differ in the way and manner of being,”² &c. It is admitted, these same writers professed to mean a spiritual presence, and so did also the Lutheran reformers, who explicitly declare in the *Formula Concordiæ*,³ “By that word (spiritually) we exclude those Capernaitish notions concerning a *gross* and *carnal* presence, which have been attributed to our churches by the sacramentarians, in defiance of all our public protestations against them. And when we use this term (spiritually) we wish to be under-

¹Hook, p. 96.

²Hook’s Discourse, p. 89.

³Art. vii. No. xxi. p. 604.

stood as signifying that the body and blood are received, and eaten, and drank spiritually in the Lord's supper. For although the participation is effected by the mouth, the manner in which it is done is spiritual." At the present day it is pretty generally agreed by protestants, that to talk of the *spiritual* presence of a *material* body, or the *spiritual* eating and drinking of a *material* body and blood, is to employ language that conveys no distinct ideas. We however cheerfully concede that the other protestant denominations relinquished these views of their early reformers, more speedily, and with less controversy than did the Lutheran church. It was indeed reported that Luther himself shortly before his death, in a confidential conversation with Melancthon, acknowledged that he had gone too far in regard to the eucharist. But, much as we should be pleased to believe that our great and good reformer had made such an acknowledgment, the evidence appears unsatisfactory; or at most he may have admitted, that he had exhibited too much warmth in the controversy, or over-rated the importance of his peculiar views.¹

¹It is said, Melancthon communicated the fact to Professor Alesius, of Leipsic, from whom Pfullman, one of his students, heard it.

At the present day whilst some shades of difference exist in the Lutheran church, all are permitted to enjoy their opinions in peace, and the most generally received view if we mistake not is: "That there is no presence of the glorified *human* nature of the Saviour, either substantial or influential; nor any thing mysterious or supernatural in the eucharist; yet, that whilst the bread and wine are merely symbolic representations of the Saviour's absent body, by which we are reminded of his sufferings, there is also a special *spiritual* blessing bestowed by the divine Saviour on all worthy communicants by which their faith and Christian graces are confirmed."

The *third* item of improvement is the relinquishment of a much abused custom connected with the preparation for communion. The reformers had unanimously repudiated as unscriptural and corrupting what constituted the essential features of Romish *private confession*, namely the pretence that the priest is in the place of God, that every individual sin, even the secret thoughts and feelings of the heart must be individually detailed to the priest, as essential to pardon, and that the priest possesses the power to forgive these sins. Yet

the reformers deemed it useful, that before communion, each communicant should have a private interview with the pastor, and give him an account of the state of his soul, and his progress in the divine life; in order that the minister might give him instruction and advice, and if the case warranted it, encourage the applicant with the promise of pardon from God. This custom, in order to give as little offence as possible, they denominated, though very inappropriately, confession. They had rejected the thing, and therefore it would have been more consistent not to retain the name. Yet against this custom, it would be difficult to allege any valid objection, except its misapprehension and consequent abuse by the ignorant. Thus explained, confession was approved by Calvin,¹ Peter Martyr,² Werenfels,³ Heidegger,⁴ Hornbeck,⁵ Jurien,⁶ and other distinguished Reformed divines. But

¹Institutiones, Christ. Relig; Lib. iii. cap. iv. 12, 13; see Appendix, note E.

²Loci Theologici, De Pœnitentia, p. 1023.

³Opusc. Theol. Philosoph. et Philolog. Tom ii. p. 320.

⁴Manuduct. in viam concordie Protestantium, Diatr. i. §20, p. 39.

⁵Koecher's Vertheidigung, p. 529.

⁶Consultat. de pace Protest. Pt. ii. cap. xiii. p. 272.

even this custom has been almost entirely abandoned, and the preparation for communion consists in a public preparatory discourse, public and united confession of sins, and rehearsal of the promises of divine mercy, similar to the preparatory exercises of other churches. The only difference is, that in the Lutheran and Episcopal churches which use liturgies, these exercises of confession of sins and exhibition of divine promises of pardon, are conducted according to a settled form, whilst in others they are extemporaneous. Yet in the numerous Lutheran liturgies we have seen, including those of Sweden¹ and Norway, the minister never professes to forgive sins, nor even to announce the divine promises of pardon unconditionally to all; but limits them to truly penitent believers; whilst the impenitent and unbelieving are expressly told that God will not pardon their sins, but inflict deserved punishment on them. This formal annunciation of the divine promise of forgiveness, thus conditionally made, is edifying to intelligent minds, especially as the Saviour himself, in the words of the institution, mentions "remission of sins"

¹Shubert's *Schwedische Kirchenverfassung*, vol. ii. p. 63.

as the design of that death which we are to commemorate in the eucharist. Yet as it is easily perverted into *certain* pardon by the less informed, who may erroneously conceive themselves penitent, and as the scriptures contain no special promise of pardon at communion, more than in the performance of any other duty; the utmost caution should be observed against misapprehension, and the annunciation itself is very properly often thrown into the form of a prayer,¹ as is also done in the Episcopal liturgy.

The *fourth* item of *improvement* is the entire rejection of every remnant of papal superstition in the administration of baptism. The Romanists maintain, that unbaptised persons are possessed by evil spirits, and that the priest possesses the power by adjuration to expel them. This ceremony is performed by the priest with a multitude of formalities. Luther and the other early reformers rejected both

¹"Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life, through Jesus Christ our Lord. Amen."—*Episcopal Communion Service*, p. 155.

these principles; yet retained some kind of adjuration as a symbolic acknowledgment of the natural depravity of all men.) To this they were probably led by their lingering regard for the early fathers. For, something of this kind was practiced even in the third century, when the corrupting influence of the New Platonists, was first felt in the church; and it was defended by such men as Cyprian¹ and Augustine.² Yet many of our churches were from the beginning unwilling to retain the semblance of this ceremony, even as a declaration of natural depravity, and accordingly it was totally rejected from the liturgy and directory for worship, published at Augsburg seven years after the celebrated diet of that place, namely in 1537; as also in that of Strasburg, published in 1543, of Nuremberg, published in the same year, and in many others.³ In different kingdoms it was long since wholly rejected, whilst in others, phraseology more or less resembling it was long retained.

¹Epist. 69, p. 187; Epist. 75, p. 223.

²In Lib. de Fide et operibus, cap. vi. and Lib. 7, cap. 34, contra Pelagium, Lib. ii. cap. 40, and Koecher's Vertheidigung, p. 509.

³Siegel's Handbuch, vol. ii. p. 686.

The *fifth* item of improvement in the Lutheran church is the more *systematic adjustment of her doctrines*. Luther was so incessantly employed in the great work of reforming the church from the corruptions and superstitions of Rome, that he had little leisure for abstract reflection on the reciprocal relations of the scripture doctrines, and on the entire and minute consistency of his views with each other. It is certain that in the earlier part of his life, he believed the Augustinian view of predestination. His work, on the Bondage of the Will, published in 1525, must put this question to rest. But he at the same time entertained other views inconsistent with this. Melancthon, who had embraced Luther's unadjusted views of doctrine, led the way in the process of harmonizing their conflicting elements, by the rejection of absolute predestination. Luther himself adopted these modifications, and long before he died, preached and taught what have ever since been the doctrines of the Lutheran standards. The particulars of this interesting process are detailed in Dr. Plank's invaluable *History of the Rise, Changes and Formation of the Protestant System of Doctrines*.¹ Dur-

¹Dr. Plank's *Geschichte*, &c., vol. vi. p. 806—809. See Appendix, No. H.

ing the reign of infidelity in Europe, when an unbaptized philosophy had desecrated the sanctuary of God, and so far effaced all lineaments and extinguished all attachment to genuine protestant christianity, that even a Buonaparte could contemplate as a matter of state policy the re-establishment of the Romish religion over all protestant Germany;¹ the doctrines of great Reformers were forsaken by many. But thanks be to God the cause of truth is again prospering, orthodoxy is again preponderant in Germany: and in the Lutheran church in this country the great doctrines of the reformation are taught as universally, as in any other denomination of christians in our land.

The *sixth* feature of improvement, is the adoption of a more regular and rigid system of church government and discipline in this country. The union between church and state has prevented the adoption of an independent and thoroughly scriptural discipline in the Lutheran, as well as in all the other established churches of Europe. Kings and princes are not willing to be disciplined by humble ministers and lay elders. Accordingly, the systems of discipline in different provinces and king-

¹Butler's Reminiscences, p. 200.

doms are different, and generally very lax. In this country our General Synod has adopted and recommended a system, which, it is believed, contains all the prescriptions of the Saviour and his apostles, and all that appeared most valuable in the systems of the different other churches. The government and discipline of each individual church, is essentially like that of our Presbyterian brethren. Our Synods, also, in structure and powers, most resemble their Presbyteries, having fewer formalities in their proceedings, and frequently couching their decisions in the form of recommendations. Our General Synod is wholly an advisory body, resembling the consociations of the Congregational churches in New England. In addition to these regular ecclesiastical bodies, constituting our system of government, we having special Conferences for the purpose of holding stated protracted meetings. These are subdivisions of Synods, containing ordinarily from five to ten ministers each, who are annually to hold several protracted meetings within the bounds of their district. The chief object of these meetings is, to awaken and convert sinners, and to edify believers by close, practical preaching. This feature mainly re-

sembles the quarterly meetings of our Methodist brethren, and presents to pious and zealous ministers, who are thirsting for the salvation of souls, the most direct opportunity they can desire, to glorify God, and advance his spiritual kingdom. Yet all these meetings are to be conducted as the scriptures enjoin, “decently and in order.”¹ This system of government is not yet adopted by all our Synods; yet its general features, with perhaps a greater admixture of Congregationalism, substantially pervade those Synods also, which have not yet united with the General Synod.

The *last* item of improvement to which we

¹ The views of Christian order in worship, inculcated by our standards may be seen from chap. vii. sec. 1 of our Formula. “These meetings (prayer-meetings) may be held in the church, school house, or in private houses, and their object is the spiritual edification of the persons present; but the utmost precaution must ever be observed, that God, who is a Spirit, be worshipped in spirit and in truth; that they be characterized by that solemnity and decorum which ought ever to attend divine worship, and that no disorder be tolerated, or any thing that is calculated to interrupt the devotions of those who are convened or prevent their giving the fullest attention to him who is engaged in leading the meeting,—in short, that according to the injunction of the apostle, all things be done “decently and in order.”

shall refer, is the practice of the Lutheran church in this country, not to bind her ministers to the minutiae of any human creed. The bible and the belief that the *fundamental doctrines* of the bible are taught in a manner substantially correct in the Augsburg Confession, is all that is required. On the one hand we regard it as certain, that if we would be faithful to the injunction of our text, "not to receive any who come to us bringing another doctrine," an examination of applicants for admission among us is indispensable. Such an examination is vitually a requisition of their creed, that we may compare it with our own. Now whether the articles to which we require their assent be few or many, be written or oral, they are a creed, and obviously its reduction to paper, presents some material facilities in the examination. A written creed, therefore, seems necessary to the purity of the church. On the other hand, history informs us, that for several hundred years after the days of the apostles, no other creed was used in the whole church than that called the Apostles' Creed, because admitted by all to contain the principal doctrines taught by the apostles. This creed embodied only the cardinal doctrines of the

gospel, which all the so called orthodox denominations of the present day do actually believe ; and yet the assent to these few doctrines did for centuries after the apostolic age, secure admission to any and every part of the Catholic, that is, the universal church on earth. By what authority then did the several Protestant denominations after the Reformation adopt creeds ten, and some of them, a hundred times as long as that used in the earlier ages, and require assent to these interminable instruments as a condition of admission to their churches? The bible certainly confers no such authority. But does the experience of three centuries prove their influence to be salutary? Have they not rather been the occasion of endless strife in all the churches adopting them? Have they not proved wedges of dissention to split asunder the body of Christ? It is matter of historical certainty, that the orthodox denominations of the present day coincide as much in doctrinal views, as did the Christians in the golden age of christianity. If they could walk together in love, and their minor differences created no difficulty then; why should not Christians in the present day unite in the same manner, instead of rending the body of Christ

asunder, creating separate and conflicting interests among brethren in Christ, alienation and prosecutions for minor differences, which would not have been noticed in the apostolic, and primitive, and purest age of the church. The duty of all parts of the Christian church seems therefore to be, to return to the use of shorter doctrinal creeds as tests of ecclesiastical, ministerial and sacramental communion. This noble course the Lutheran church has already virtually taken, by requiring assent only to the fundamental doctrines of the Augsburg Confession, together with an approval of our principles of government and worship. This course cannot fail to promote brotherly love, and fraternal appreciation between different denominations, by giving prominence to their actual unity in doctrine, and restoring a proper unity of spirit among the disciples of Christ. Happy, thrice happy too is the Lutheran church, that she, who was first to cast off the yoke of Romish superstition and oppression, should lead the way in breaking the bonds of Protestant sectarianism; be first in practically teaching the world: that the apostolic injunction to "receive a brother that is weak in the faith, but not for the purpose of doubtful disputation,"

does not mean to prosecute and expel him.— And happy are all in every denomination who raise their voice in behalf of the lacerated body of Christ, and teach Christians to remember the solemn injunction of the Saviour to love one another; and not only to profess but to practise the principle of our blessed Lord, “one is our Master Christ, and ye are all brethren.”

Such my brethren are the features of the Lutheran church, of that church, to whose service this chaste and beautiful edifice has been dedicated. She may be emphatically styled the church of the Reformation. She holds the grand doctrines of Christianity, with fewer appended peculiarities than most other denominations. With the Calvinist she holds the graciousness of salvation; with the Congregationalist she believes that Christ tasted death for every man; with the Methodist she approves of regularly recurring protracted meetings; with the Episcopalian she occasionally employs a liturgy and forms of prayer; with the German Reformed she agrees in the instruction and confirmation of Catechumens; and with all she unites in ascribing all the glory of our privileges on earth and hopes in heaven,

to that Lamb of God, that taketh away the sins of the world. Long may these blessed doctrines be taught within these sacred walls ! Long may they be taught throughout our favored land, purifying and elevating our political and social institutions, providing for our citizens, security of person and property, and especially the privilege of worshipping God under our own vine and fig tree, making it the land of refuge to the virtuous oppressed of all nations.

APPENDIX.

NOTE A. TO PAGE 17.

*Testimony of Cardinal Bellarmine, on Papal Apostolic
Succession.*

“ What was then (in the tenth century) the aspect of the holy Romish church? How extremely filthy was she (foedissima!) When the most powerful and obscene prostitutes governed at Rome; and at their pleasure, the occupants of the holy seat were changed, bishops were appointed, and what is unutterably horrible to hear, their paramours were thrust into the chair of St. Peter as false pontiffs, who are introduced into the catalogue of popes only for the purpose of making a record of the times. For, who could pronounce those to be legitimate Roman pontiffs, who were thus intruded by these prostitutes contrary to law? There is not the least mention made of their having been elected by the clergy, or of their election having been afterwards sanctioned by them. All the canons were passed over in silence; the decrees of the popes were suppressed; the ancient usages and rules for the election of the popes, as well as the solemn rites and ceremonies were altogether abolished

Annalium ecclesiast. Tom. X. ad An. 912
num. 8. p. 685. apud Kœcher's Vertheidigung
p. 124.

NOTE G. TO PAGE 18.

Ministerial Ordination.

The subject of ministerial *ordination* has been involved in some extraneous and unnecessary difficulty, partly by the incidental usage of language, partly by the progress of superstition in the lapse of ages, and partly by the introduction of diocesan episcopacy into the christian church in the second century. The term ordination (*ordinatio*) has in the christian church generally acquired a technical character, and is used to designate the specific method or formalities with which it is customary in any particular church, to invest a candidate or licentiate with the ministerial office. But in the New Testament no such a technical word is found. On the contrary, different words are used in the several passages, and all of them are appellative terms, signifying merely to appoint, to induct, or to admit; and they are also applied to other objects. In some cases the laying on of hands is mentioned, as the method by which the individual was set apart; and it was the superstitious notion of after ages, that some mystic influence was imparted by "the laying on of the hands," which probably led the Romish church

to exalt this rite into a sacrament. This error the Reformers rejected and brought back the ceremony to its original simplicity.

To ordain, according to the New Testament, merely signifies to induct into the sacred office. It implies that some care was exercised, and not every one indiscriminately allowed to perform the duties of the sacred office; but it does not in the least imply that any particular influence or power, is transmitted by lineal succession from the apostles

As to the persons who are to perform this rite, that is, are to induct others into the sacred office, we find that Paul and Barnabas, in travelling through Antioch and other places "*chose* (ordained) elders for them." *Paul* and *Barnabas* had been set apart for the missionary work by the laying on of the hands not of a diocesan bishop, but of certain prophets and teachers; namely, *Simeon*, *Lucius* and *Manaen*. Timothy was inducted (ordained) by the laying on of the hands not of a bishop of a diocese, "but of the ministry; that is, eldership, or, to retain the Greek word, the presbytery." In several cases, also, individual ministers such as Timothy and Titus, were directed to induct (ordain) others.

The principal passages involved in the subject of ordination, are the following, from which:

the reader may learn the scripture aspect of this rite.

Acts xiv. 23. And when they (Paul and Barnabas) had ordained (*ἐξετόνουν* *αὐτούς*, had *chosen*; from *χρῆς* hand and *τεῦχε* to stretch forth, voting by uplifted hand; De Wette, erwählet. See 2 Cor. viii. 19, where the same word is rendered "chosen" in our common version) elders for them in every church, and had prayed with fasting, they commended them to the Lord on whom they believed.

1 Tim. iv. 14. Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery (*πρεσβυτερίου*, the eldership, that is of the ministers, not of a diocesan bishop.)

1 Tim. v. 22. Lay hands suddenly on no man (*χρῆς ἐπιτιθεῖς*.)

Acts xiii. 3. And when they (that is, not bishops, but "certain prophets and teachers, as Barnabas, and Simeon and Lucius and Manaen, v. 1) had fasted and prayed and laid their hands on them (*ἐπιθεύοντες τὰς χεῖρας*), they sent them away.

Acts vi. 6. Whom (namely, the seven deacons whom the "multitude of the disciples" had chosen, v. 4, 5) they set before the apostles; and when they had prayed, they laid their hands on them (*ἐπιθεύοντες αὐτοῖς τὰς χεῖρας*).

The above are all the actual ordinations recorded in the New Testament. The following are the other passages in which the word "ordain" occurs in our English New Testament in reference to the church. We add the Greek to show how various the words are in the original.

Mark iii. 14. Jesus ordained (*ἰρσινος*, made, appointed; Stoltz, bestimmte; De Wette, bestellte) twelve to be with him, &c.

1 Cor. vii. 17. So ordain I (*διατασσομαι*, direct; Schleusner verordne) in all the churches.

1 Tim. ii. 7. For this purpose (says Paul) I am ordained (*ἰρσθην*, appointed; Stoltz, gesetzt; De Wette, bestellt) a preacher (*κηρυξ*.)

Heb. v. 1. For every high priest is ordained for men, &c. (*καθίσταται* placed, appointed; Stoltz, eingesetzt; De Wette, bestellt.)

Heb. viii. 3. For every high priest is ordained (*καθίσταται* placed, appointed; Stoltz eingesetzt; De Wette, bestellt.)

Tit. i. 5. For this end left I thee in Crete (says Paul to Titus) that thou shouldest ordain elders (*καταστάσεις πρεσβυτερος*, Stoltz, einsetzest; De Wette, anstelltest,) as I appointed (*διαταξιμην* *σοι*, directed, Stoltz, geboten, De Wette, geboten) thee.

From these passages, it is evident, that the scriptures contain not a word about the transmis-

sion of any mystic, or sacred influence or power, by *succession* from the apostles. And it is also evident, that in not one of the three examples of ordination or induction, mentioned in the New Testament, was that rite performed by one man, and 'he a diocesan bishop; but always by several persons, in the one case by Paul and Barnabas, in another by "certain prophets and teachers, Barnabas, Simeon, Lucius and Manaen; and in the third by the eldership, that is, the ministry. Yet as the apostle Paul directed Timothy and Titus to admit men to this office, we regard the ordination of one minister, as valid, whether he be called bishop or minister, or elder.

NOTE B. TO PAGE 32.

Lutheran Church in Sweden, Norway, and Finland.

A most interesting, satisfactory and authentic work on the state of the Lutheran church in Sweden, was published in 1821-1822, by Dr. Frederick William Von Schubert, professor of Theology in the university at Greifswald.—From his work it appears, that Sweden is at present divided into twelve diocesses or districts, as follows:

1. The diocese of *Upsala*, in which the archbishop resides. This diocese contains 166 pastoral districts, and 244 churches.

2. The diocese of *Linköping*, embracing 147 pastoral districts, and 216 churches.

3. The diocese of *Skara*, includes 113 pastoral districts and 360 churches.

4. Diocese of *Strengnäs*, contains 102 pastoral districts and 170 churches.

5. Diocese of *Westerås*, has 84 pastoral districts, and 120 churches.

6. Diocese of *Wexiö*, includes 98 pastoral districts, and 185 churches.

7. Diocese of *Lunds*, has 223 pastoral districts and 431 churches.

8. Diocese of *Goetheburg*, includes 102 pastoral districts, and 262 churches.

9. Diocese of *Salmar*, contains 45 pastoral districts, and 58 churches.

10. Diocese of *Carlstad*, embraces 40 pastoral districts and 129 churches.

11. Diocese of *Hernösand* includes 63 pastoral districts and 162 churches.

12. Diocese of *Wisby* contains 43 pastoral districts and 92 churches.

Finland

Embraces two dioceses, viz: that of *Abo*, containing 127 pastoral districts, and that of *Borgo*, including 83 pastoral districts, including a German one in *Wiborg*.

Norway

Is divided into four districts or dioceses, viz.

1. Diocese of *Christiania* or *Oggerthus*.

2. Diocese of *Christiansand*.

3. Diocese of *Bergen*.

4. Diocese of *Drontheim*.

NOTE C. TO PAGE 35.

Of the *Theologians and Theological Literature* of the Lutheran church in Europe, our space will not allow us to attempt even an outline. A volume would be requisite for this purpose. A catalogue of the publications by Lutheran divines in this country, may however not be uninteresting to many of our readers. All these works, with the exception of a few, are contained in the writer's library. Of that few the following notices are given from memory.

JOHN C. KUNZE, D. D. member of Am. Philosophical Society, Pastor, N. Y.

Ein Wort für den Verstand und das Herz, 8 vo, p. 243. Phila. 1781.

English Hymn book, much of it translated from the German.

History of the Christian Religion; and History of the Lutheran Church : These works the writer has seen quoted, but does not possess.

Geistliche Gedichte, in i. vol. 12 mo. about 200 pages.

New Method of calculating the great Eclipse of June 16th, 1806.

JUST. H. HELMUTH, D. D. Pastor in Phila.

Taufe und Heilige Schrift, Germantown. 1793, 8vo. p. 336.

Unterhaltungen mit Gott, 8 vo. p. 180. (anonymous.)

Geistliche Lieder, 12 mo. about 200 pages.

Numerous pious works for children.

REV'D. JACOB GOERING, Pastor in York, Pa.

Besiegter Wiedertäufer, 1 vol. 8 vo. p. 92. Lancaster, 1783. (anon)

Answer to a Methodist's Remonstance, York, (anon.)

Der Verkappte Priester Aaron (über die Siebentäger) about 1790.

- GOTTHILF HEN. MÜHLENBERG, D. D. Pastor in Lancaster.

Rede bei der Einweihung des Franklin Collegiums, Lancaster 1788.

Catalogus Plantarum &c.

Flora Lancastriensis, 8 vo.

English and German Lexicon and Grammar, 2 vols. 8 vo.

FRED. H. QUITMAN, D. D. Pastor at Rheinbeck, N. Y.

Sermons on the Reformation, Hudson, 1817. 1 vol. 12 mo.

Evangelical Catechism, Hudson, 1814.

Hymn book, Editor, of the Synod of New York, 1817.

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REV'D. F. V. MELSHEIMER, Sen. Pastor, Hanover, Pa.

Wahrheit der Christlichen Religion, mit Beantwortung Deistischer Einwürfe. 1 vol. 8 vo.

Gespräche zwischen einem Protestanten und Römischen Priester, Hanover 1797, 1 vol. 18 mo. p. 122.

J. GEORGE LOCHMAN, D. D. Pastor, Harrisburg, Pa.

History, Doctrine and Discipline of the Lutheran Church 1 vol. 12 mo. Harrisburg 1818, p. 165.

Evangelical Catechism, Harrisburg, 1822, p. 56.

Inaugural Sermon Harrisburg, Valedictory Sermon Lebanon, 1815.

Hinterlassene Predigten, 1 vol. 8 vo. edited by A. H. Lochman, A. M. Harrisburg, 1828, p. 334.

Paulus Henkle, Newmarket, Va. Sammlung Geistreicher Lieder, Newmarket; auch etliche Bücher für Kinder.

DR. ENDRESS, Christi Regiment mit weltlicher Monarchie und Aristocratie unvereinbar, 12 mo. 1791; also posthumous Sermons published in **Lutheran Preacher, and Pulpit.**

REV'D. G. SHOBER, Pastor, Salem, N. C.

History of the Lutheran Reformation and Lutheran Church, Baltimore, 1818, 12 mo. p. 213.

Scenes in the world of Spirits, translated from the German of Stilling, 1 vol. 12 mo. Newmarket, Review, &c. 8 vo.

REV'D. FLOHR, Wythe Co., Va.

Sermons (posthumous) i. vol. published by Rev. Tabler, 1840.

E. L. HAZELIUS, D. D. Prof. in Theol. Seminary, Lexington, S. C.

Life of Luther, New York, 1813, p. 169 12 mo.

Life of Stilling, from the German, Gettysburg, 1831, 8 vo. p. 415.

Augsburg Confession, with Annotations.

Evangelisches Magazine, edited, 1831.

Materials for Catechisation on Passages of Scripture, Cooperstown, 1823, p. 76.

D. KURTZ, D. D. Pastor, Baltimore.

Gemeinschaftliches Gesangbuch, editor, Baltimore, 1817.

REV. P. MAYER, D. D. Pastor, Philadelphia.

Liturgy and prayers, published by the Synod of New York, 1817.

J. G. SCHMUCKER, D. D. Pastor, York, Penn.

Prophetic History of the Christian Religion, or Explanation of Revelation of St. John, 2 vols.

8 vo.; vol. i, Baltimore, 1817; vol. ii, York, 1821.

Vornehmste Weissagungen der Heiligen Schrift, Hagerstown, 1807, 1 vol. 12 mo.

Wächterstimme an Zion's Kinder, Gettysburg, 1838, 1 vol. 12 mo. p. 233.

Reformations Geschichte zur Jubelfeier der Reformation, York, 1817, p. 32.

Elegie zum Andenken an Goering.

Schwärmergeist unserer Tage, entlarvt, zur Warnung erweckter Seelen, York, 1827.

Lieder Anhang, zum Evang. Gesangbuch der General Synode, 1833.

AUGUSTUS WACKERHAGEN, D. D. Pastor, Clermont, New York.

Inbegriff der Glaubens und Sittenlehre, Philadelphia, 1804, 1 vol. 12 mo. p. 299.

F. C. SCHAEFFER, D. D. Pastor, New York.

German Correspondent, 1 vol. 8 vo. ●

Sermon at Centurial Jubilee of Reformation, New York, p. 56, 1817.

Parables and Parabolic Sayings, 1 vol. 18 mo.

C. P. KRAUTH, D. D. President of Pennsylvania Coll., and Professor at Theo. Sem. Gettysburg. Lutheran Intelligencer, co-editor, 1 vol. 1826.

Lutheran Sunday School Hymn Book, editor, Philadelphia.

Oration on the advantages of a knowledge of the German language, before the students of Theological Seminary, Gettysburg, and published by request, 1832.

F. D. SCHAEFFER, Sen., D. D. Pastor, Philadelphia.

Antwort auf eine Vertheidigung der Methodisten,
 Germantown, 1806, 12 mo. p. 24.

REV. J. N. HOFFMAN, Pastor, Chambersburg.
Arndt's True Christianity, translated from the
 German, 1 vol. 8 vo. Chambersburg, 1834.

Evangelical Hymns, original and selected for
 families and private circles, 1 vol. 18 mo. 1838.

B. KURTZ, D. D., Editor Lutheran Observer,
 Baltimore, 7 vols. fol. 1833—1840.

First principles of Religion for children, Hagers-
 town, 1821.

Sermons on Sabbath Schools.

Faith, Hope, Charity, Hagers'town, 1823.

Pastoral Address during his tour through Europe
 —German and English, Gettysburg, 1827.

A door opened of the Lord, Introductory ser-
 mon, Chambersburg, Pa., 14 Aug., 1831.

Ministerial Appeal, a Valedictory sermon, Ha-
 gerstown, Md., 4th Sept., 1831.

Infant Baptism and Affusion, with Essays on re-
 lated subjects, 1 vol. 8 vo., Baltimore, 1840.

REV. L. EICHELBERGER, A. M., Winchester.

Lutheran Preacher, Editor, 2 vols. 8 vo.

Sermons on National Blessings and Obligations,
 1830.

REV. J. G. MORRIS, Pastor, Baltimore.

Catechumens' and Communicant's Companion,
 Baltimore, 1831, p. 1 vol. 12 mo. 250.

Catechetical Exercises on Luther's Catechism,
altered from the German, Baltimore, 1832,
18 mo. p. 72.

Henry and Antonio of Dr. Brettschneider, trans-
lated from the German, 1 vol. 8 vo., 1824,
p. 254.

Lutheran Observer, Editor, 2 vols. 1831—1832.

Von Leonhard's Lectures on Geology, translated
from the German, Baltimore, 1839, 12 mo.

Popular Exposition of the Gospels, for families,
bible classes and Sunday Schools, Baltimore,
1 vol. 8 vo. 1840.

REV. S. HARKEY, Pastor, Frederick, Maryland.
Lutheran Sunday School Question Book, Frede-
ricktown, 1838.

Address before Phrenakosmian Society of Penn-
sylvania College, Gettysburg, 1837.

The Visiter, Editor, Frederick, 1 vol. 4to, 1840.

D. F. SCHAEFFER, D. D., Pastor, Frederick,
Maryland.

Lutheran Intelligencer, Editor, 4 vols. 8 vo.
1826—1830.

J. HERBST, Pastor, Gettysburg.

Evangelisches Magazin, Editor, 1 vol. 8 vo.
1830.

Inaugural Address of S. S. Schmucker, transla-
ted into German, 1826.

REV. C. A. SMITH, Editor Lutheran Observer,
1840.

Parables translated from the German of Krum-
macher, New York, 1833.

Catechumens' Guide, 1 vol. 8 vo.

Popular Exposition of the Gospels, &c. Balti-
more, 1 vol. 8 vo. 1840.

Lutheran Pulpit, 2 vols. 8 vo. edition, 1838-9.

W. M. REYNOLDS, Professor, Pennsylvania
College Gettysburg.

Monthly Magazine of Religion and Literature,
Editor, Gettysburg, 1 vol. 8 vo. 1840.

C. R. DEMME, D. D. Pastor, Philadelphia.

Die Werke des Flavius Josephus, in berichtigter
Uebersetzung, und mit Anmerkungen, Philadel-
phia, 1839, 1 vol. 4to.

“Die Letzte Ehre,” eine Leichenrede, beim ab-
sterben des Hochw. **J. H. C. HELMUTH**, D.
D. Philadelphia, 1825.

Synodal Predigt, 1839.

REV. WALTZ, Pastor, Hamburg, Pennsylvania.
Erklärung des Calenders, nebst Unterricht über
die Himmelskörper, 1 vol. 8 vo. p. 315, Read-
ing, 1830.

G. A. LINTNER, D. D. Pastor, Schoharie, N. Y.
Lutheran Magazine, co-editor, 2 vols. 8 vo.
1827, 1828.

Liturgy, published by the General Synod, 1832,
Sermon, at the Installation of Rev. Lawyer, 1828.

REV. LAWYER, Pastor, Hartwick, New York.
Lutheran Herald, co-editor, 1838, 1839.

REV. BERNHEIM, Pastor, Venango, Pennsylvania.

Ueber das Heilige Abendmahl, 1 vol, 12 mo. 1834.

REV. H. W. SCRIBA, Pastor, Strasburg, Pennsylvania.

Anfangsgründe des Christenthums für die Jugend,
aus dem Französischen übersetzt, Chambers-
burg, 1834, 1 vol. 18 mo. p. 143.

GOTTLIEB YEAGER, Hamburg, Pa., Leben des
Andreas Jackson aus dem Englischen Uebersetzt.

REV. SCHMIDT, Pastor, Pittsburg, Pennsylvania.
Evangelische Kirchenzeitung, Editor, 2 vols.
1839, 1840.

REV. D. HENKEL, Pastor, Lincoln, N. C.
On Regeneration, 1 vol. 8 vo. p. 48, Salisbury,
1822.

REV. PROBST, Wiedervereinigung der Luther-
aner and Reformirten, 1 vol. 12 mo. p. 172, Al-
lentown, 1826.

S. S. SCHMUCKER, Theological Seminary, Gettysburg.

Biblical Theology of Storr and Flatt, translated from the German, Andover, 1826, 2 vols. 8 vo.

Elements of Popular Theology, Andover, 1834, i. vol. 8 vo.

Kurzgefasste Geschichte der Christlichen Kirche, auf der Grundlage des Busch'en Werks, Gettysburg, 1834, 1 vol. 8 vo.

Evangelisches Magazin, Editor, 1 vol. 1830.

Hymn Book of General Synod, Editor, 1828.

Formula of Gov. and Discipline, for congregations and Synods, published by the General Synod.

Inaugural Address, Gettysburg, 1826.

Discourse in commemoration of the Reformation, preached before Synod, 1837, 18 mo.

Fraternal Appeal to the American Churches, on Christian union, Andover, 1838, i. vol. 12 mo.

Discourse delivered at the request of the Board of Managers of Amer. Sunday School Union, Philadelphia, 1839.

Christian Temple, a Synodical discourse, 1824.

Plea for the Sabbath School System, 1830.

Oration on Anniversary of Washington's birth day, 1839.

The following brethren have published individual discourses :..

REV. J. BACHMAN, D. D. Charleston, S. C.
On the Doctrine and Discipline of the Lutheran
Church, 1837.

On the death of Rev. Schwartz.

REV. S. A. MEALY, Pastor, Phila.
On the death of Rev. Bergman, 1832.
Also Sermons in Lutheran Preacher, 1834.

REV. DR. MILLER, Professor Hartwich Seminary.
On the fundamental principle of the Reformation,
1831.

Also Sermons in the Lutheran Preacher, 1834.
Sermon on Doctrines and Discipline of the Ev.
Luth. Church, Nov. 12, 1837.

REV. C. HENKEL, Pastor, Somerset, Ohio.
On the Reformation, a Synodical Discourse, 1838.
Ueber die Kinderzucht, 1822.

REV'D. D. F. BITTLE, A. M. Pastor, Staunton,
Va.
Remarks on New Measures, 1839.

REV'D. H. J. SMITH, Professor of German Lit.
in Theol. Seminary, and in Penn. Col. Gettysb'g.
Discourse on Sabbath schools, 1839.

REV'D. H. L. BAUGHER, Professor in Pennsyl-
vania College, Gettysburg.
Sermon on the Providence of God, 1831.

Also Sermons in the Lutheran Preacher, 1834.

REV'D. R. WEISER, Pastor, Woodsboro', Md
On Revivals of Religion, 1840.

REV'D. C. F. SCHAEFFER, Professor in Theol
Seminary, Columbus, Ohio.
Discourse on the Reformation of Luther, 1837.

The following additional brethren have contributed sermons to the Lutheran Preacher:

Rev. D. F. Schaeffer, Dr. Miller, Dr. Hazellius, Rev. S. A. Mealy, Dr. G. A. Lintner, Professor Baugher, Rev. W. D. Strobel, Professor elect of Hartwick Seminary, Rev. T. Lape, Rev. L. Eichelberger, Rev. F. W. Geissenhainer, Jr., Rev. J. Medtart, Rev. C. Weyl, Rev. Professor C. F. Schaeffer, Rev. J. C. Hope, J. G. Schmucker, D. D.

Contributors to the Lutheran Pulpit:

Rev. C. A. Smith, editor, Rev. D. Eyster, Rev. T. Lape, Edward Meyer, F. W. Geissenhainer, Jr., Professor H. J. Smith, Dr. Miller, Rev. R. Weiser, Rev. W. D. Strobel, Dr. C. P. Krauth, Dr. A. Wackerhagen, Rev. J. Berger, Rev. S. A. Mealy, Dr. G. Lintner, Rev. L. Eichelberger, Rev. C. B. Thuemmel.

NOTE D. to p. 37.

Theological Seminaries.

It must be cause of deep regret to all enlightened friends of religion amongst us, that our Theological Seminaries (and especially that at Gettysburg) are so much hampered in their operations and injured in their usefulness by want of adequate funds. When it is remembered that in fifteen years our seminary in Gettysburg educated upwards of one hundred ministers, *nearly one-third of the whole Lutheran ministry in the United States*, what friend of Zion can doubt its efficiency, or fail to see its claims upon the liberality of the church? It is true, a very large number of our members have contributed liberally according to their means, and from the aggregate of their contributions, with aid from other sources, the seminary-edifice and two Professors' houses have been erected; and provision been made for the permanent support of one professor. But we need the entire time of three, or at least two professors, to make the instructions of the institution in the highest degree useful to the students and the church. We therefore need from twenty to thirty thousand dollars more as a permanent fund. Now there is one portion of our church members, that has done comparatively far less than those of other denominations. We mean *the rich*. We

have received no large contributions. Many of our members are as wealthy as those in our sister churches, who give subscriptions of 1,000, and 5,000 and even 10,000 dollars; but we have as yet received no such liberal contributions. Yet to what better purpose could our wealthy Lutherans, (especially those who have no children, or whose children are well provided for) consecrate a portion of their earthly substance? How could ye rich, perform an offering more pleasing to God, and "make unto yourselves friends of your mammon of unrighteousness," that when ye fail they may receive you into everlasting habitations?—If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? Luke 16; 9. 11. Others who have not much to spare in life, could benefit the cause by a legacy, and thus advance the cause of the Redeemer after they are in their graves.

The following are legal forms of a bequest of personal property, and a devise of a real estate, to either of the Theological Seminaries, the name alone requiring to be varied.

In cases of Personal Property.

I give and bequeath to the Directors of the Theological Seminary of the General Synod of the Evangelical Lutheran church, located at Get-

tysburg, Pa., and to their successors and assigns, the sum of —, or, shares in the bank of —, (or any other personal property,) to be applied to the use of said Theological Seminary.

In case of Real Estate.

I give and devise to the Directors of the Theological Seminary, (&c. &c., as above,) all that tract or lot of land or tenement, messuage (or other real estate, as the case may be) situate in, &c. for the use of the said Theological Seminary.

But testators living out of the state of Pennsylvania (where the Seminary has been incorporated,) should use the following forms:

For Real Estate.

I give and devise to A, B and C, (*the testator may appoint one or more trustees, which ever he prefers*) and the survivors or survivor of them and the heirs of such survivor, (*here describe the real estate*) for the use of, and in trust for, the Directors of the Theological Seminary of the General Synod of the Lutheran church located at Gettysburg, Pa.

For Personal Estate.

I give and bequeath (*as above, excepting instead of "the heirs of such survivors," say "the executors, administrators and assigns of such survivor."*)

NOTE E. TO PAGE 46

Calvin's opinion of Confession as formerly practised by some Protestants.

Having no copy of the Translation of the Institutes at hand, we render the following extract from the original Latin (Tholuck's edition, Pt. 1. p. 411; 412;) that our readers may have access to the opinion of this truly great and illustrious divine. "The Scriptures, moreover, (says Calvin,) approve of two kinds of private confession. The one which is made for our own benefit, is referred to by James (James 5; 16.) in the declaration that we should "Confess our sins one to another:" for he supposes, that by disclosing our infirmities one to another, we shall be profited by mutual advice and consolation. The other is that, which is to be performed for the sake of our neighbor, for the purpose of appeasing him, and reconciling him to us, if he has in any way been injured by our fault. In the former kind of confession, although St. James, by not specifying any one, into whose bosom we should unburden ourselves, has left us unrestricted choice to make our confession to any one in the whole church, whom we regard as most suitable; yet as ministers must be considered much more appropriate than others, we ought especially to select them. I affirm, that they are better adapted to this work

man others, because by their very call to the ministry, they are pointed out to us by God as the persons, by whom we are to be taught how to correct and subdue our sins, that we may derive comfort from the confident expectation of pardon."—"Therefore, every believer should remember, that, if he be so troubled in mind, and distressed by a sense of his sins, that he cannot extricate himself without the aid of others, it is his duty not to neglect the remedy, which the Lord offers to him; but for the purpose of obtaining relief, to avail himself of private confession to his pastor, and in procuring consolation privately to solicit the aid of him, whose office it is both publicly and privately to comfort the people of God with the truths of the gospel." "Moreover, that the flock present themselves to their shepherd, as often as they desire to partake of the Holy Supper, I am so far from objecting to, that I very much desire that this should be done every where. For both those who are straightened in conscience may obtain great advantage from it; and those who ought to be admonished, thus afford an opportunity for admonition; but all superstition and coercion must ever be avoided."

NOTE H. TO PAGE 50.

On Luther's Calvinism.

As this is a subject on which it is easy to err,

and on which men of Christian spirit and learning have entertained different opinions, it may be useful to devote a few moments to its elucidation. It is of no use here to quote passages from Luther's works teaching the doctrine. Luther's former adhesion to the Augustinian view of this subject is admitted. In reply to the passages so often appealed to from Luther's work to Erasmus, which was written in the earlier part of his life, about twenty-one years before his death, when he had not yet laid off many of the Romish and Augustinian opinions which he subsequently rejected; we might present hundreds of passages teaching and implying the contrary opinion. We present a single specimen, carefully translated by us, from Walch's edition (the best) of Luther on the Galatians. We select this that those who have the old English translation of this excellent work, may compare it, and see how uncertain a guide such translations are on disputed points. "And all the prophets foresaw in Spirit, that Christ would be the greatest sinner, whose like never appeared on earth. For as he is made a sacrifice for the sins of the whole world, he is not an innocent person and without sin, is not the Son of God in his glory, but he is a sinner for a season, forsaken of God, Psalm viii. 6. He bears the sin of St. Paul, who was a blasphemer,

a persecutor and injurious; of St. Peter who denied Christ; and of David, who was an adulterer and a murderer, and caused the name of the Lord to be plasmemed among the gentiles. In short, he is the person who hath taken upon himself, and bears in his own body *all the sins of all men in the whole world, who ever have lived, are now living, or who shall hereafter live*; not as if he had himself committed those sins, but being committed by us, he took them on his own body, in order to make an atonement for them with his own blood."* We might refer the reader to a work entitled "Lutherus Lutheranus," of 700 pages 8vo, consisting entirely of extracts from his works, showing that on all the distinguishing points between Calvinists and Lutherans, Luther occupied the ground subsequently maintained by his followers. But obviously even this would not settle the point. The only impartial and decisive course is to examine all his works, and also all his correspondence, according to their date, and trace the gradual change in his opinions.

* See Walch's edition of Luther on the Galatians, p. 276. "In summa, er ist die Person, die an ihrem Leibe trägt, und auf sich geladen hat alle Sünden aller Menschen in der ganzen Welt, die da gewesen, noch sind, und seyn werden." See also the common English version, p. 254.

This, according to the unanimous testimony of all Germany, no man has ever done more impartially than the celebrated Dr. Plank, Professor of Theology at Göttingen, in the preparation of his invaluable work, entitled, "*History of the Rise, Changes, and Formation of our Protestant System of Doctrines*, from the commencement of the Reformation till the Introduction of the Form of Concord. (1580.) The entire impartiality and great ability of this work, which cost the author twenty years of labor and investigation, are conceded by all parties. The result of his examination may be seen in the following valuable quotation, which, whilst it fully sustains the positions of this discourse, also renders it intelligible, how such a diversity of sentiment might naturally exist on this subject. "Nevertheless, the Lutheran divines did not, for a long time, see proper to take any notice of it, (viz: of the prominence and full development given to this doctrine by Calvin, and of its introduction into the Swiss churches;) and even the zealots of Lower Saxony, who had taken occasion from the Geneva 'Consensus,' to renew the contest concerning the Lord's supper, observed a perfect silence on this incalculably more important doctrine, although Calvin appeared to urge them the more explicitly to its adoption. Melancthor:

alone declared to him, that although he would not quarrel with him about it, he would never consent to adopt his (Calvin's) views on predestination.† But the silence of the other Lutheran divines on this subject, although it might appear to have been the result of indifference, was owing to a very satisfactory reason, of which the greater part of them were well aware. It cannot be denied, that the Augustinian theory of predestination had already been forsaken by the Lutheran church. Yet her divines could not but feel, that they had *changed* their ground. The fact could not be concealed, that Luther had once embraced this doctrine in its full rigor, and even zealously defended it against Erasmus, and that his early adherents, including even Melancthon himself, had at first done the same. It is indeed true, they could prove that the doctrine was not long retained, and *that Luther himself had abandoned it!* But even this concession would give an advantage to an opponent in this dispute, which they were utterly unwilling to concede to Calvin. They therefore determined, rather not to dispute with him on this subject at all. But there was another reason, which probably aided

† Melancthon did not even answer the first letter of Calvin, in which he requested his assent to the doctrine. See Calvin's epist. p. 133, 153.

In causing them to keep silence on this subject. The greater part of Lutheran divines had, like Luther himself, receded from the Augustinian theory of predestination, very probably without themselves being fully aware how this result had been brought about. They found themselves removed from it, before they had wished to be; and it was Melancthon, and no one else, who had produced the change. In the first improved edition of his *Loci Theologici*, and doubtless still earlier in his oral lectures, he had proposed a theory, which, both in its principles and consequences, was in direct contradiction to the Augustinian view. This contradiction, which Melancthon himself took no pains to bring to light, was however, at first, not generally perceived. Hence several of the principles of his new theory were adopted with the less apprehension, especially at each one of them, considered by itself, appeared to be incontestibly true, both according to reason and Scripture. Thus his cardinal ideas of the divine election of all men in Christ, of the universality of divine grace, of the extension of the atonement and merits of Christ to all men, had been embraced by nearly all the divines of their party, and by *Luther himself*, before they perceived that their views of an absolute decree of God, and the Augustinian doctrine of predestina-

tion were utterly irreconcilable with them. But, when at last they made the discovery, they found their position in several respects an embarrassing one, and were unable immediately to extricate themselves. They felt unwilling, not only so suddenly to abandon a doctrine which they had professed; but even to abandon it at all. They were conscious that Augustin's doctrine of predestination appeared to be inseparably connected with some other parts of his system, such as the total inability of man to do any thing good, which they were firmly determined never to relinquish. On the other hand, they were just as anxious to retain the features of Melanchthon's theory, which they had adopted; and were therefore brought into a dilemma, which they could not but feel. The greater part of their divines now adhered to the view of Melanchthon, that God desires and strives to bestow salvation on all men, in and through Christ, from which it necessarily followed, that his decree concerning the destiny of each individual could not be absolute. But they at the same time retained the opinion of Augustine, that depraved man can do nothing at all in the work of his salvation, cannot exert even the feeblest effort of his will; which seemed just as necessarily to imply that the salvation or damnation of each individual, could be decided only by

an absolute decree of God. Some of them probably had an impression, that there must be some method of avoiding the last mentioned inference; but their views were indistinct. Hence it happened, that during the Synergistic controversies some of them again embraced the Augustinian theory in full. The greater part of them, however, believed that all they wanted was a more systematic adjustment and connexion of the opinions they entertained, and this conviction was undoubtedly the principal reason for that caution, with which, in direct opposition to the polemic spirit of that age, they evaded a controversy on this subject. It was, therefore, not until 1561, that a formal dispute on this subject occurred between the Lutheran and Calvinistic divines, the occasion of which was the celebrated Zanchius, at that time professor of theology at Strasburg." Here, then, is a correct and impartial statement of the facts in the case, which never has been, and never can be successfully controverted.



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Jul 10 '83

